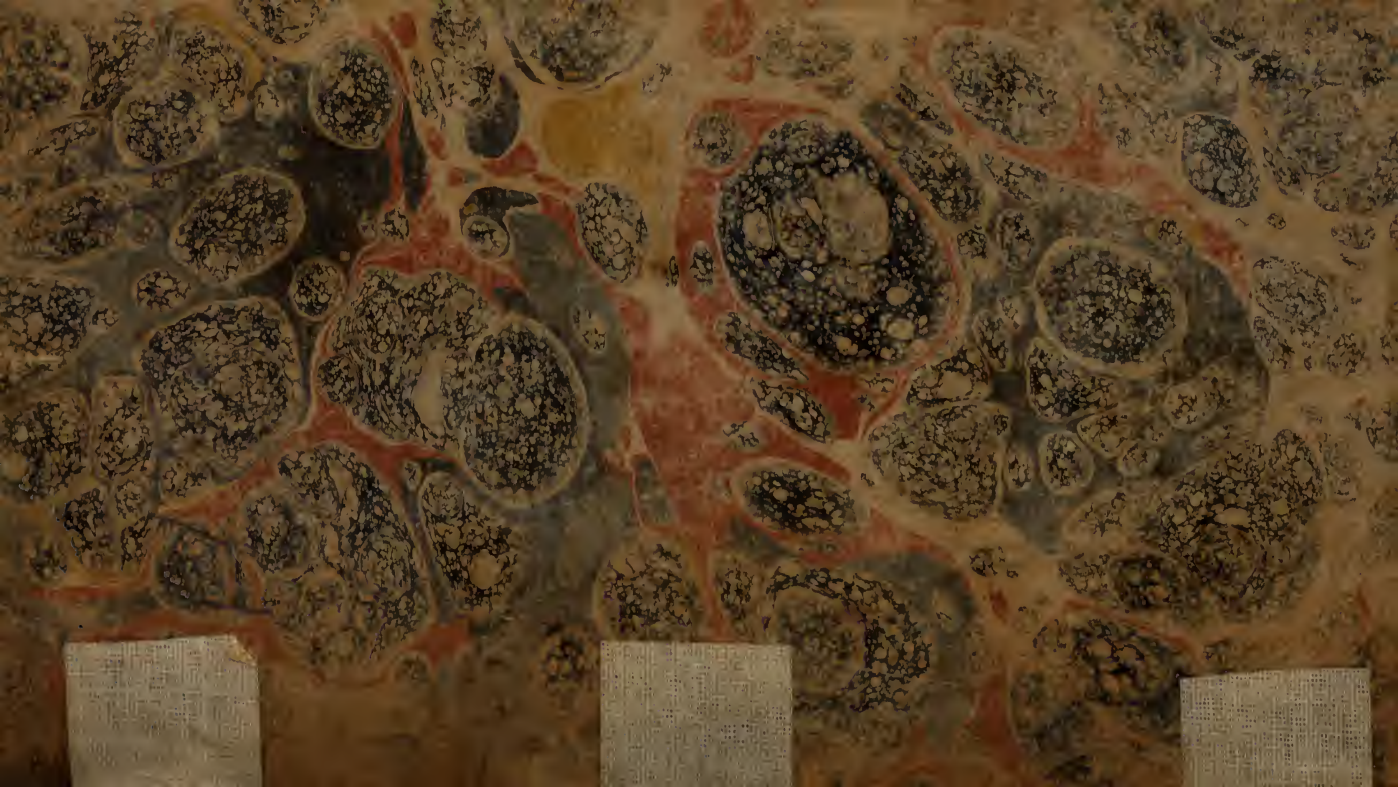

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THE

Maſsachuſetts

Baptiſt Miſſionary Magazine.

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INTERESTING INTELLIGENCE RESPECTING THE MISSION IN INDIA.

Extract of a Letter from the Rev. Dr. Carey, dated Calcutta, April 25, 1806, to his Correſpondent in Boſton.

My dear Brother,

I TAKE this opportunity of writing to make amends for the ſhort letter I wrote by my friend Mr H. That was written when I could not command time to write more; I therefore thought it better to ſay a little than nothing at all.

I hope you will be large and particular when you write. Be aſſured that the concerns of America, I mean its religious concerns, intereſt me much, and that I expect ſome communication by every ſhip. You are in a land full of Chriſtians, conſequently full of thoſe circumſtances which afford matter for epiſtolary correſpondence; I, on the contrary, am in a land of darkneſs and of the ſhadow of death, where few things occur which would be either pleaſant for me to write or you to read.

God has in great mercy raiſed two churches in this land, one at Serampore and another at Dinagepore. We hoped, ere this, to have witneſſed the formation of another church, but circumſtances have hitherto retarded it. The Lord every now and then ſends one or another to us under concern for ſalvation, and there are additions made, often, beyond our expectation.

You muſt not from hence conclude that we have no diſtreſſing or forbidding circumſtances. We have many, and ſome of them enough to diſcourage our warmeſt hopes. We have to do with a people ſunk in ſin to a degree of which you can form no conception. Here lying, deceit, theft, and libidinouſneſs are ſo common as ſcarcely to cauſe a bluſh; here ſuperſtition has babied all the powers of the ſoul, and rank avarice grows in every heart. When

the people have had line upon line and precept upon precept, they remain, after all, as little children ; and we have frequent occaſion to lament the ignorance of one, the perverſeneſs of another, and the fall of another into ſome atrocious ſin ; ſome we are obliged to exclude, to ſuſpend others from communion ; and to bear long, and often teach and reprove others, ſo that our honey is frequently mixed with gall.

We have had ſeveral additions of late, but I cannot ſay from recollection how many natives have been converted. The number is conſiderable, and conſidering the circumſtances of the Hindoos, I think we may ſay, "the Lord hath done great things for us," notwithſtanding the many, the very many cauſes which we have for regret; and I truſt he will carry on his cauſe till India be his acknowledged poſſeſſion.

Pray does the great work ſtill go on in America? I ſhould hope that it does, from ſome circumſtances which I have ſeen in print, or heard. That work was great and glorious ; but, even in favoured America, I fear there are ſtill more who are enemies to God than friends to him.

We are now engaged in a great undertaking; I mean that of tranſlating the word of God into fourteen languages. Whether we ſhall live to finiſh it, muſt be left with God. A ſubſcription has been opened here to aſſiſt in defraying the expenſe. Conſiderable progreſs has been made already in four languages, and ſome progreſs in three others. We hope to commence on two or three more in a fortnight. I truſt that the good, the friends of our Lord Jeſus Chriſt, will aſſiſt us by their prayers to God for us. I conſider this as the greateſt undertaking in which my life can be ſpent ; and wiſh my ability for it was a thouſand times greater than it is ; but the little which I have I deſire to devote to the Lord.

Pray do not refrain from writing on account of the apparent ſlackneſs of my correſpondence. I aſſure you that I am not allowedly ſlack, though I may ſometimes be unable to do what my heart deſires. I am, dear brother, affectionately yours,

W. CAREY.

Extracts from the Journals of the Rev. David Iriſh, in his late tour into Upper Canada, dated Aurelius, county of Cayuga, ſtate of New York, December 10, 1806.

Beloved Fathers and Brethren,

THIS morning, Sept. 23, I ſet out on my tour to the weſtward, and rode to Milton, in order to croſs the lake, but the wind being contrary, I was obliged to tarry all night on this

ſide. Wedneſday morning croſſed the lake, and went to Ovid, and attended the Aſſociation two days. The laſt day, after the cloſe of the Aſſociation, I rode ten miles to Appletown, attended a meeting in the evening at brother Green's, where there was a very crowded aſſembly First Elder Jeffries preached a ſermon to them, and after he cloſed, they requeſted me to preach another diſcourſe, which I did. Friday, rode to Eaſttown, and attended an evening meeting. Saturday, came to the church at Canandagua, preached with them in the afternoon, and then went to Briſtol, and preached to a large aſſembly in the evening. Lord's day came to Pittſtown, in the Geneſees, and preached to a crowded and an attentive aſſembly. At theſe two laſt places there is a very ſerious attention to religion. After I had preached two ſermons, there came forward two perſons and gave a relation of their experience, and requeſted to be baptized. I waited on one of them, who cheerfully followed her divine Maſter; the other was hindered by her huſband. Monday, preached at Charleſtown; after meeing rode to Hartford, and preached in the evening. Tueſday, came to Ganſon's ſettlement, and preached. Wedneſday, rode to Batavia, from thence to Mr. Walworth's through the long woods; arrived here between eight and nine o'clock at night. Thurſday, went north about five or ſix miles from the old Queenſtown road to a new ſettlement. There had never been but one ſermon preached in that place before. The people appeared to be very deſirous to hear. I preached to them in the evening. Friday, rode to father Holmes's at Tuſkarora village. Here I tarried over the Sabbath. In the forenoon Elder Holmes preached, by an interpreter, to the Indians. In the afternoon I preached without an interpreter, there being a number of white people preſent. Monday, Elder Covell, who had been in thoſe parts ſome days, came to this village. We found him to be quite unwell. Doctored him that day in the beſt manner we were able, and the next morning he appeared to be ſo much better, that we ſet out on our journey. We croſſed the river at Queenſtown, and went to brother Slater's, at the Four Mile Creek, and attended a conference with a ſmall number of Baptiſt brethren. After conference we rode to Grantham, where I preached at evening, to a large concourſe of people, and a ſolemn ſeaſon we had. Wedneſday we rode 16 miles to Clinton, where I preached again. Here my much beloved brother Covell was ſo unwell, that I left him on Thurſday, and rode to the head of Lake Ontario, and preached at evening. Friday, rode to the church at Townſend, viſited them on Saturday, at evening preached to them. The ſeaſon was comfortable. Lord's day I preached with them again, and a joyful ſeaſon we had: almoſt every countenance expreſſed their joy in having a preacher come to viſit them; while many of their eyes were flowing with tears. After ſermon, the people tarried and ſpent ſome time in converſation and ſinging praiſes to God.

Monday at 10 o'clock, I preached again. After a few moments intermiſſion the church had a meeting, and agreed to call for aſſiſtance to ſet apart brother Peter Fairchild, a member of that church, to the work of the miniſtry. His ordination was agreed to, without a diſſenting voice. After the church had gone through with their buſineſs, there came a number more to meeting, who ſeemed to be ſo deſirous to hear the word, that I preached again, and I believe the bleſſing of God attended the opportunity; a profound ſolemnity reigned through the whole ſcene, while many eyes waded in tears. After ſermon, two came forward and offered themſelves for baptiſm, and gave us ſatisfaction of their fitneſs for the ordinance. We appointed a meeting to attend to it the next day. Tueſday I preached, and baptized one, the other was hindered by her huſband. Wedneſday went to Eſquire Beemer's and preached; afterwards rode to Charlotteville, and on Thurſday preached to the people. The whole aſſembly appeared exceedingly ſolemn, and ſeemed to hear as for eternity. In the evening brother Fairchild preached; after he cloſed, I delivered another diſcourſe, and a comfortable ſeaſon it was. Friday went to the Great Bay on the north ſide of Lake Erie, and preached. Saturday went up the Bay to another ſettlement, and preached, and after meeting rode 14 miles back, and preached again in the evening.

Oh, my brethren, what a door has God opened for preaching and hearing in theſe parts! Here were ſome aged women who told me they came five miles on foot, though it was a very rainy time. Lord's day I preached at Deacon Mabee's to a large concourſe of people, the ſeaſon appeared unuſually ſolemn and important. Preacher and people could ſcarce conceal their paſſions. Heaven and hell appeared to be eternal realities. Saints were filled with extatic joy, while ſinners in ſilent aſtoniſhment confeſſed that God was with us of a truth. After ſermon four came forward and offered themſelves for baptiſm; three were received; we repaired to the water and I baptized them. It appeared that God evidently owned his own inſtitution, and graced it with his own ſenſible preſence. The whole aſſembly behaved with decency and propriety.

After we returned from the water, I took a very affectionate leave of them, not expecting to ſee them again. Some young people in diſtreſs for their ſouls, came and took me by the hand to bid me farewel, but were unable to utter a ſingle word, while the chryſtal tears flowed like rivulets down their cheeks. Others would beg of me to pray for them. Oh how my poor unworthy ſoul felt to leave them! I parted with them after ſunſet, and rode 8 miles to attend an evening meeting. When I came there I found a large aſſembly; I preached to them, and I hope the ſeaſon was not altogether loſt. Monday went to Mr. Philip Severeign's and

preached, and the people seemed to hear as though it were for their lives.

Tuesday, 21st of October, met in council, with Elder Finch* and brethren from Charlotteville. After the council was formed, proceeded to examine the candidate. Satisfaction being obtained, I attempted to preach on the *call* and *work* of a Gospel Minister. After which the several parts usual on such occasions were solemnly performed. The ordination service being ended, there came forward two persons and offered themselves for baptism. I baptized one of them, the other her husband hindered. Oh how much opposition this institution of Christ meets with in Upper Canada!

At this meeting I heard that my dear brother Covell was dangerously ill. I therefore concluded to leave them, and go and see him, and then return again. The attention appeared so great in many places, that I could not believe it to be my duty to leave them yet. Accordingly on Wednesday I set out, accompanied by two brethren. We were at this time 60 miles from the place where brother Covell was sick. We rode until we came within about 20 miles, when we heard he was dead and buried: Oh, how my poor heart felt! I was left among strangers almost 300 miles from home, and one of the most dear and intimate friends I ever had, taken away in such an unexpected time! But the Judge of all the earth has and will do right. Brother Covell had done his work and went off in the triumphs of faith. We came to the place the next morning, and found Elder Holmes preaching his funeral sermon, and a solemn time it was. After sermon, we attended to settling brother Covell's business, and the next day set out to return to Townsend, where we arrived the day following and found the church met together; and when we informed them of the death of brother Covell, the whole assembly appeared to be most deeply affected. It appears that this church was mostly the fruit of his labours in his former visits. When he was with them last year he assisted in their constitution. I think I may truly say, that there has never been any preacher in these parts more highly and more universally esteemed than he was; and a greater and more universal lamentation I never heard in any place for any man, than in Upper Canada for him. But alas! he is gone. May God grant, that like Samson, he may slay more at his death than he has done in all his life. Some of the church in Townsend, in their lamentation, would break their silence and cry out, O my father in the Gospel! O that blessed minister of Christ, who was used as God's instrument to open my eyes, shall I never see him again in this world! We then joined and sang the third hymn of the second book of Dr. Watts, and concluded the opportunity in prayer to almighty God, that he would sanctify this dispensation to the good of many precious souls.

* This Elder Finch was one that Elder Covell ordained last year.

Lord's day, October 26, I preached to a large congregation, and it was a glorious ſeaſon; after ſermon, two came forward and offered themſelves for baptiſm; we then repaired to the water's ſide, and I delivered a diſcourſe on the nature, deſign, and glory of the ordinance. And I really think it was one of the moſt remarkable ſeaſons I ever ſaw; for I could not ſee one face that was not wet with tears. Even thoſe of a different denomination were ſo much affected, that they told me afterward, they believed *God was with us of a truth.* After the adminiſtration of this ordinance, we returned to the houſe, and I broke bread to the church. On this occaſion I think I may ſay; *truly our fellowſhip was with the Father, and with the Son,* and one with another. Monday I ſpent the day in viſiting, and did not preach until evening. After ſermon a woman came forward and offered herſelf for baptiſm; and as I was obliged to leave the place the next morning, we repaired to the water, the ſame hour of the night, like Paul and the jailor, and I baptized her; and a joyful ſeaſon it was. Tueſday I went to an adjacent ſettlement, viſited the people and preached at evening. This was a pleaſant ſeaſon. Wedneſday went to Charlotteville and preached to a crowded aſſembly. The people gave great attention to the word preached. After meeting, the young people tarried ſome time for inſtructions. Thurſday went to Doctor Trion's, at the Great Bay, and preached. Then returned 5 miles and preached in the evening. After meeting came back nine miles to Deacon Mabee's. Friday preached here, and at evening went about 3 miles and preached again. Saturday, Nov. 1ſt, we had a covenant or preparatory meeting. This was one of the moſt remarkable ſeaſons of this kind, that I ever ſaw. A number of ſpectators attended, who ſeemed to be very ſolemnly affected. One woman in particular came in with a lively countenance; but ſhe had not been long in the houſe before I obſerved, that paleneſs gathered in her face; ſhe ſtrove to conceal her feelings, turned her back on the aſſembly; but ſhe trembled like Belſhazzar when he ſaw the hand writing on the wall; at laſt cried out with a voice loud enough to be heard diſtinctly through the whole aſſembly. Prayer was offered up at the throne of grace to implore mercy for her poor ſoul. After this ſeveral came forward and offered themſelves for baptiſm. Lord's day I preached, baptized ſix, and then broke bread to the church. The aſſembly was large, and through the whole of the different exerciſes exceedingly ſolemn. At evening we met, and ſpent the opportunity in ſolemn prayer to almighty God, and then took an affecting leave of each other.

Monday I came to Townſend, preached in the evening, and after 11 o'clock went to the water and baptized one; then took my leave of them. Saints and ſinners were much affected. Tueſday I rode 36 miles to Oxford on the river Detrench, and preached in the evening, (here I had ſent an appointment before.) Wed-

nesday preached in the day and evening. Thursday I had concluded to leave this town and go to Burford; but early in the morning there came a woman preſſed with a ſenſe of her duty, and deſired to be baptized. I tarried, preached, and baptized her, and a bleſſed time we had. There is no miniſter in this place. The people ſeemed very loath to have me leave them. Friday rode to Grand River, 36 miles, and in the evening preached to a large aſſembly. At the cloſe of the meeting three came forward and offered themſelves for baptiſm; we went to the water between 10 and 11 o'clock at night, and baptized them. It was a very affecting ſeaſon. This ordinance had never been adminiſtered in this place before; and numbers of the people had never ſeen it ſo adminiſtered any where. Saturday took my leave of them, and rode 40 miles to my appointment; preached in the evening to a large aſſembly. Lord's day came to Clinton; preached in the day and evening. Immediately after, a woman came forward and offered herſelf for baptiſm Monday preached, and then repaired to lake Ontario, and baptized her. Tueſday I preached and baptized two more. Wedneſday rode 16 miles to Mr. Haven's, and preached in the evening. Thurſday I preached again at the ſame place, and at evening rode 3 miles and preached again. Friday rode to brother Slator's at Niagara, and preached. Saturday I preached at Mr. Donnaldſon's on the bank of the river St. Lawrence, and there came forward two and I baptized them. Here was a number that ſaid they never ſaw the ordinance adminiſtered before. It was a glorious time, a day long to be remembered. I aſked a man and woman, who appeared to be candid people, who ſaid they never ſaw baptiſm by immerſion before, what they thought of it. They told me, that it was the moſt ſolemn ſight they ever ſaw, and that they fully believed it was the only Bible mode. This was the laſt ſermon that I expected to preach in Upper Canada, though the people appeared very ſolicitous for me to tarry longer.

I took my leave of them and croſſed the river that night. Lord's day I came to Tuſkarora village, and preached to the Indians, by an interpreter; and I think I may ſay, they were as civil and ſolemn in their behaviour as any aſſembly you will generally find. As there were a number of white people preſent, I then preached a ſermon without an interpreter. After meeting I found ſome of the people had come from Upper Canada, ſome from ten, and ſome as far as thirty miles, to entreat me to go back again, and preach and baptize. I finally conſented to go and ſpend another week with them. In the evening the ſachems came in with their interpreter, and we ſpent the evening in very agreeable converſation on religious ſubjects.

Monday I ſet out and went back 30 miles, and appointed meetings as we went for the whole week. Tueſday in the evening, I preached to a large aſſembly, and it was evident that the atten-

tion increaſed among the people. I had ſpent this day in viſiting, and found numbers of the people under great concern for their ſouls. Wedneſday I preached. After ſermon three came forward and I baptized them; and every time I adminiſtered the ordinance, it ſeemed to be attended with tokens of divine power. The good work ſeemed to be increaſing. In the evening I preached again. Thurſday I came to Mr. George Haven's, attended a conference in the evening, and examined ſome for baptiſm. Friday I preached particularly on the ordinance of baptiſm, from Acts viii. 37, 38. After ſermon, we went to the water and I baptized three. This was the firſt time that ever this ordinance was adminiſtered in this place, and a ſolemn effect it had on the aſſembly. Many of them were in tears. In the evening I went three miles and preached again. Saturday went to brother Slater's and preached; here ſeems to be ſome attention. Lord's day I preached at Queenſtown; this was the laſt opportunity I had with the people in Upper Canada; and I heard numbers obſerve that it was the largeſt aſſembly they ever ſaw together in that province. After ſermon we went to the water, and I delivered a diſcourſe in defence of believers' baptiſm by immerſion. The whole ſcene appeared to be attended with tokens of divine goodneſs. The people not only appeared ſolemn, but many of them were in tears.* After we returned from the water we took a very affectionate and affecting farewel of each other. Many of them would come and take me by the hand with the tears running down their cheeks, unable to utter a ſingle word. Oh my poor heart, how it felt! Had I not thought that duty to my family called me home, I would not have left them yet. But feeling in ſome meaſure acquit I croſſed the river to brother Swain's, and tarried all night.

Monday. This morning I took very affectionate leave of this family, (but not without tears) and came to father Holmes's, and ſpent the reſt of the day with him. In the evening preached two ſermons, one to the white people, and another to the Indians. After ſermon the two chiefs with their interpreter tarried; we took ſupper together; then ſpent about three hours in converſation on religious ſubjects. Tueſday took my leave of father Holmes and lady, and ſome young people who were ſolemnly affected about their future ſtate. Then rode to Willik's and preached in the evening. Wedneſday was very ſtormy, and I ſpent this day in viſiting ſome Baptiſt brethren that had moved into this place. This was the only ſtorm I had in my tour, that cauſed me to lie by. Thurſday nearly reached Batavia; tarried all night. Friday came to Geneſee river and tarried. Saturday came to Bloomfield, to brother Stillman's. Lord's day came to Farmingtown and

* Mr. Irish does not mention baptising on this occasion. but we presume this was the case. *Editor.*

preached with them. Monday came to Eaſttown and preached in the evening. Tueſday came to Phelpſtown and preached in the evening. Wedneſday evening, through divine interpoſition, and the diſtinguiſhing favours of a merciful God, I arrived home well, and found my beloved wife and dear children well. Oh may I ever be humble and thankful.

Beloved brethren, it is but a faint deſcription that I have given you of the circumſtances of the people in Upper Canada. It is 19 years this preſent month, ſince I began to try to preach, and I have ſpent more than half my time in riding and preaching in deſtitute places in this country; but I never yet have ſeen a place, that every circumſtance of the people called ſo loudly for help, as it does to the weſtward, eſpecially in Upper Canada. From Queenſtown weſtward about one hundred miles, there appears ſome very ſerious attention on the minds of the people. The light is increaſing. Some forſaking their Arminian ſchemes; and others breaking off from their old traditions and inventions of men, and embracing the pure doctrine and practice of the goſpel. In a majority of the towns in the abovementioned diſtance, the work ſeems juſt beginning, and appears to be carried on with divine power and regularity. Many of theſe places, when I firſt viſited them, were cold and indifferent about divine and eternal things. But before I left thoſe parts, many appeared to have the moſt ſolemn and weighty impreſſions on their minds. There is not one ſtated preacher of the Baptiſt denomination in this compaſs, and but few of any order. Oh, brethren! truly the harveſt is great, and the labourers are few. The circumſtances of this people, and their earneſt entreaties, have taken ſuch hold of my mind, that I have agreed, (if the Lord will, and you ſhould think proper to appoint me) to ſpend ſix months the enſuing year with them.

Brethren, you are, no doubt, ſenſible that every goſpel miniſter is not qualified for a miſſionary. It would be deſirable to have a man of animation and feeling, and one who is well eſtabliſhed in doctrine and practice. For he may expect to meet as many men with their new inventions, to turn him aſide from the ſimplicity of the truth, as are to be found in any part of the world.

But not wiſhing to dictate; with much affection and eſteem, I ſubſcribe myſelf your unworthy brother in goſpel bonds,

DAVID IRISH.

P. S. I have been on my tour at this time, 72 days; have rode a little riſing of 800 miles; preached 70 times, and have baptized 33.

Extract of a Letter from Rev. Mr. Hartwell, dated at New-Marlborough, Jan. 5, 1807, to the Maſſachuſetts Baptiſt Miſſionary Society.

Dearly beloved brethren in the beſt of bonds,
engaged in the beſt of cauſes,

I CONCLUDE that it is your wiſh to hear from me, and to know how I have ſpent my time while in the ſervice of the Society, and I eſteem it a privilege to give you a ſhort ſtatement, viz. when I received the requeſt from you to go on a miſſionary tour, I felt in my heart to accept, unleſs God would prevent by pouring out of his Spirit among the people of my connexion, which for ſome months before my ſoul had longed to ſee. I took ſome encouragement in preaching the word & in prayer. Through the ſummer, I could ſee to my ſatisfaction, that the word was not ſpoken in vain. Some were ſolemn, and a few came forward and owned the cauſe of our dear Lord, and were baptized. In the fall when the time drew near that I propoſed to go on my delightful journey, I found my brethren quite unwilling that I ſhould go to be gone ſo long; and many young people ſeemed to hang upon me like ſo many weights to impede my progreſs; yet I felt ſo much of the miſſionary ſpirit within that I was reſolved to go. The day before I ſet out, which was Oct. 22d, five perſons came forward and owned their dear Lord and were baptized, of whom my eldeſt daughter, of 13 years, was one; and a number more ſeemed to wait at the water ſide, almoſt ready to ſtep forward. Theſe made 14 baptized this ſummer and fall with us. However, with a good degree of compoſure of mind, I left them, with many flowing tears, with a *keeper*, while I went to ſeek the welfare of my brethren in the wilderneſs.

Elder Samuel Miller, of Wallingford, (Con.) accompanied me. We proceeded with a great degree of peace, fellowſhip, and Chriſtian love, preaching evenings, and trying to leave a witneſs for our dear Lord, in every place where opportunity would permit. I think it may be ſaid, our witneſs did agree; and I truſt our labour was not in vain. Here I would ſtate, that ſince my laſt year's tour to the Black river, I have had ſo many earneſt ſolicitations to make them one more viſit, that I concluded to go there and ſpend a few weeks; then return to Whiteſtown, and take a ſouth-weſt courſe to the Chemung river, and follow it down to the Suſquehannah, and in thoſe parts to ſpend the winter.

We accordingly purſued our journey thither; and found the people diſpoſed *with all readineſs of mind*, to hear the goſpel. Our labours were conſtant and delightful, notwithſtanding the ſeaſon of the year was rather unfavourable, being extremely bad getting

about. Many hungry minds were deprived of the privilege of hearing, on account of the rains; deep mud, and ſometimes ſnow. I ſeldom could get to reſt until a very late hour. This buſineſs ever did delight my heart ſince I engaged in the goſpel, and I believe if I have any lot in Zion to profit, it is in travelling from place to place to ſound the goſpel jubilee, &c. I was much delighted to find my dear brethren, with whom I had heretofore formed an agreeable acquaintance, ſteadfaſt in the faith; and three new churches gathered where I viſited and laboured laſt year, although I viſited only one of them. There are now nine Baptiſt churches on the Black river tract, who have formed into a General Conference or Aſſociation: and there is a pleaſing proſpect of ſeveral more being gathered ſoon. There has been one man ordained to the work of the miniſtry by the name of Lamſon; and Elder Littlefield has died, ſo that in the counties of Lewis and Jefferſon, and a large part of the Oneida, there are only four ſettled miniſters of our denomination, and one Preſbyterian. Hence there is yet an extenſive field to labour in. There are ſeveral brethren who improve in public, ſo that there is a favourable proſpect that miſſionaries will be releaſed from this, to go to more needy parts of the country.

After ſpending ſeveral weeks in this country with delight, my trials came on me afreſh. I found my heart divided. I longed to ſpend the winter in the delightful ſervice of the ſociety in the wilderneſs, but whether it were duty to glean in the wilderneſs, or return and bind the ſheaves at home, I knew not. But when I had performed that part of my work, and returned to Whiteſtown, by the advice of brother Miller I concluded to return home, and ſee how the cauſe proſpered there. Concluding if nothing ſpecial called, yet to go to Suſquehannah this winter. I therefore arrived at home December the 8th, after an abſence of forty-eight days, in which I rode 600 miles, and preached 41 times, and baptized two perſons, beſides hearing Elder Miller preach a number of ſermons with great pleaſure.

Thus I have given you a brief ſtatement of the matter of my journey. Since my return, I find that the Lord is really at work among the people here. Yeſterday I baptized two perſons. Next Saturday is appointed to hear and receive members for baptiſm. My field is ſo wide, and labour ſo much needed here, that I have given up the thoughts of going any long journies this winter. And O my fathers and brethren, pray ye that the Lord would bleſs my labours, and build up his cauſe in this place.

One thing more, my beloved friends, I wiſh to ſtate to you, being a matter that lies with great weight upon my mind. When I read or hear of the exertions of our brethren in Europe, to ſpread the goſpel among the heathen, even in theſe troubleſome times among the nations; I think that we in this peaceful land of liberty and plenty, may be reproved for our negligence and

ſloth. While we enjoy peace at home and abroad, we are too thoughtleſs of our heathen neighbours. Even now, while the *tomahawk* is buried, and the *war-hoop* is not heard, we are neglecting to make any vigorous exertions to communicate ſaving knowledge among them. It is the common prayer, "Lord, ſend the goſpel among the heathen, let them know the joyful ſound of ſalvation, that they may be ſaved from their dumb idols, and be led to love and ſerve the living and true God." But is it not commonly with this reſerve—"I cannot go! nor my miniſter! nor can I give a dollar to help any to go!" What do we mean by ſuch prayers? Do we mean that God ſhould work contrary to his eſtabliſhed method, and commit the goſpel to angels to preach to the Indians? Are we afraid to go, leſt we ſhould not find all the accommodations of the city? Or do we want thoſe to go who are good for nothing at home? Is this acting the part of Chriſtians? No, my brethren, this cannot be, we muſt be admoniſhed for our inconſiſtency. Might we not as well pray for a crop of corn, and neglect to till or plant our ground, as to pray for the converſion of the Indians, without exertions to teach them the way of ſalvation? For faith comes by hearing.—*How ſhall they hear without a preacher? And how ſhall they preach except they be ſent?* O my brethren, let us awake to our duty. The forlorn condition of the Indians crieth unto us for help. Can we ſpend our lives or our property in a better ſervice? I am ſenſible that this matter muſt be attended with labour, difficulty and expenſe; but could I ſee the buſineſs undertaken with reſolution, be aſſured, my dear brethren, that I have nothing too dear to ſacrifice either in perſonal labour or property to forward this work.

Without enlarging further, I take the liberty to ſubſcribe myſelf your unworthy brother, and devoted ſervant in the cauſe of our dear Lord Jeſus, JESSE HARTWELL.

Letter from Rev. Iſaac Caſe to the Secretary of the Society, dated Reedfield, Sept. 27, 1806.

Sir,

AFTER I wrote in July I proceeded on eaſtward, accompanied by brother Henry Haile. We reached Machias the eleventh of July. Here we tarried three days, and preached four times, and baptized three perſons. There hath been a ſmall revival here of late, and ſome proſpect of its increaſing. We left them with reluctance, and went to Dannes river. Here we found a number that love the Lord Jeſus, and were very hungry for preaching, for they had not had a ſermon preached in the place ſince laſt November. They gladly received the word.

The next day we went to Pennemequan, where we had a lecture. There is a Baptiſt church in this place, conſiſting of near forty

members, who appear to be ſteadfaſt in the faith. They are deſtitute of a preacher. We next viſited Eaſtport (or Mooſe Iſland.) There is a Baptiſt church in this place of about 70 members; we found them in a very low, broken, tried, dejected ſituation, by reaſon of the conduct of Mr. ——. Alas, what unhappy conſequences attend the fall of Chriſtians, eſpecially miniſters of the goſpel, that have been uſeful in the world. Oh that he that keepeth Iſrael would hold his miniſters in his right hand! O my gracious Redeemer, help me to watch and pray that I may not enter into temptation.

The ſituation of this people called both for our pity and aſſiſtance; for they told us that there were ſcarcely two brethen of a mind in the place. After preaching ſeveral ſermons to them, we appointed a day of humiliation, faſting, and prayer to God, partly on the account of the drought which was very ſevere, and partly on the account of the low eſtate of religion, which was more gloomy. I ſpent about ten days with them, and by the bleſſing of God a happy reconciliation took place amongſt them, and I had the pleaſure of adminiſtering the Lord's ſupper to them. May the Prince of peace increaſe the union, and receive all the praiſe.

The 24th of July, went to Robbinſtown, where we had a meeting. Here met us a man from St. Andrews, and informed us of a happy revival of religion, which took place with them the winter paſt; and deſired us to come over and help them. This looking like the call of divine Providence, we agreed to go with him the next day. When we came to the place, we found it even as he had told us. It is in a neighbourhood about 5 or 6 miles above the village. This awakening took place under the preaching of Mr. Anſley, from St. John's river. His labours have been bleſt in ſeveral places in theſe parts. He met with ſome oppoſition, being apprehended, and a young man with him, for preaching, and put under keepers for two days, but by ſome means they were let go, without receiving much injury.

In the time of this reformation the miniſter of the place came and preached againſt the work. After he had concluded his remarks, a young woman ſaid to him, "When we were going on in our ſins, frolicking, curſing, and ſwearing, you never came to warn us of our danger; but as ſoon as the Lord hath ſhewn us the evil of our ways, and reformed us, you have come to oppoſe us." He told her to hold her tongue. She anſwered, *If theſe ſhould hold their peace, the ſtones would cry out.* A ſheriff being preſent, ſtept up towards her, in order to ſtill her; whom ſhe addreſſed in theſe words, *the Lord rebuke thee Satan.* This ſtruck him ſo that he was ſilent. Mr. P. one of the Juſtices of the county, then got up and encouraged the work, and told them they were right, and exhorted them to perſevere in the way they were in.

We ſpent about eight days with them. In this time examined a number of candidates, baptized 21, had the happineſs of ſeeing a church conſtituted on the firſt day of Auguſt; and on Lord's day following adminiſtered the Lord's ſupper to them. Our meetings were delightful, and our parting was trying. They are in number 24.

We next went to a place called Bocabeck, about eight miles eaſt of St. Andrews. Here we found diſciples much engaged for the Lord. They were much melted under the preaching of the goſpel. From this place we went ſix or eight miles through the woods to a place called Digadigwaſh. Here are about a dozen families, but not one profeſſed Chriſtian amongſt them. They meet together on the firſt day of the week, and carry on their devotion by ſinging hymns, and reading a ſermon. I preached one ſermon to them. Some appeared under genuine conviction. Several of them came twenty miles the next Lord's day to hear the word. I believe that Satan was unwilling we ſhould viſit this place; for when we were on our way to it, we met a gentleman that examined us by what authority we came into that kingdom to preach; and as a magiſtrate, he forbid our preaching in that kingdom; and told us if he found us there when he returned, we might expect to ſuffer the conſequences of it. But I was encouraged by this paſſage of truth; *Whether it be right in the ſight of God to hearken unto you more than unto God, judge ye.* So we went on our way. Afterwards theſe words were ſweet to me, *No man ſhall ſet on thee to hurt thee.* Neither Satan nor his ſervants can do any more than the Saviour permits.

Monday, Auguſt 11, went to the eaſt end of Deer Iſland, where I preached upon the precioufneſs of Chriſt to believers; the aſſembly were much affected under the diſcourſe. Converſed with one man who was much concerned for his ſoul. He told me he was awakened by a fit of ſickneſs about ſix months before. His ſins he ſaid were ſet in order before him, and he thought the Lord was about to cut him off for his offences and call him to judgment. I ſaw him the next Monday following, and he talked a new language, and I truſt he can now ſing a new ſong. The people were anxious to hear all they could. They informed me that there had not been a ſermon preached in that neighbourhood for ten years. The aſſembly all followed us to our boat, and then took their leave of us, deſiring we would viſit them again. We went in our boat that evening to Maggufuadavick. This place was ſettled ſoon after the American war; ſince which there have been two ſmall reformations in it, but the brethren had not formed themſelves into a regular ſociety. They are in general of the Baptiſt ſentiment. Brother Still had viſited them and baptized eleven. We had lectures on Tueſday, Wedneſday, and Thurſday. On Friday, Auguſt 16, we met for conference, and after ſpending ſome time in prayer for direction, we conſulted

upon the expediency of their being formed into a church. It was thought adviſeable; and the articles of faith and covenant were read and heartily agreed to by them. I gave them the right hand of fellowſhip as a church of Chriſt. The Lord's day following I baptized four more, who joined the church; I broke bread to them and then took leave of them.

Mr. McRoy, a man much reſpected in this place, and one of the Judges of the court, is a great friend to religion. When he took his leave of me, he gave me his hand and deſired a remembrance in my prayers. May he obtain mercy of the Lord Jeſus, and be found in him.

On Monday returned to Eaſtport, and preached in the evening. The next morning met at ſeven, and baptized a young man that was awakened on this iſland by hearing a man pray in his family. The circumſtance was a little ſingular. Although there was a ſettled miniſter in the town where he was brought up (as he related the matter) he never heard any perſon mention experimental religion, nor pray in their family in his life. Being a carpenter, he was employed by Mr. J. to build him a houſe. He began on Monday morning, and being called to breakfaſt, his employer aſked a bleſſing at the table, and after receiving his food gave thanks to God. As he roſe and was going to his work, he was aſked to ſtop a little while. He did ſo, and the man of the houſe took his Bible and read a chapter. He thought in himſelf that the man was reading to let him know how well he could read. But when he came to addreſs his Maker, and pray for him in particular, it ſtruck through his heart, and proved effectual for his converſion.

At about eleven o'clock we ſat out from Eaſtport and came to Pennemequan, where I preached in the evening. The next day came to Machias, where I preached the ſame evening, and again the next day.

On Friday came to Chandler's River, where I preached in the afternoon. This place hath been ſettled about forty years; they have lived without having, or deſiring, much preaching until within a few months; they ſeem now to have a hearing ear, and ſeveral are hopefully converted.

On Saturday came to Addiſon and preached a lecture, and ſpent the Lord's day with them; towards evening came and preached in Columbia. On Monday came to Narrowguagous, and preached, and then baptized two; then haſtened to Eaſtbay, where I preached in the evening. The next morning met at half paſt eight, and baptized four, and then rode to Sullivan. On Wedneſday came to Surry, where I preached at four in the afternoon, and baptized a young woman. On Thurſday came to Bluehill, where I preached from theſe words, *Set your affections on things above.*

Friday, Auguſt 29, rode to Orleans in company with a number, where I preached, and then baptized a woman, who had

been a member of a Congregational church for some years. Several others are convinced of their duty in the same ordinance. After meeting we rode to Belfast, and on Saturday went to Northport, where we joined with the church in their conference meeting, which was very agreeable.

Lord's day went to Islesborough; the season was refreshing. On Monday preached at Northport, and then set my face homewards. In my way attended the Lincoln Association.

On Friday, the 5th of September, I reached my home, and by the great mercy of God, found my family all in good health. Let his holy name have the praise.

In this visit I have baptized 70 persons, have assisted in constituting three churches, and have administered the Lord's supper to six destitute churches. Some days I did not preach, but in general I preached once and twice, and when occasion called, three times. The people were generally very attentive, and would take great pains to attend upon preaching. Some would come as far as twenty miles on horses, and some women would walk seven or eight miles on foot to hear the word. They are truly destitute of preaching; for two hundred miles in length on these eastern shores there are but three ministers of any denomination; and there are now ten destitute Baptist churches. My poor heart yearns towards them, when I think of them, and think of their language to me. "Do not forget us, do come again, and if you cannot come, you must try to send some minister to preach to us; the time seems long to us to be without preaching." Some told me they had lived without preaching for three or four years together.

I have thoughts of returning soon to visit them again, for it appears to me their situation calls for help. Pray for me, that my labours may not be in vain. I have hardly room to subscribe myself, your friend and brother in Christ,

ISAAC CASE.

Extract of a Letter from the Rev. Peter P. Roots, to the Committee of the Massachusetts Baptist Missionary Society, dated Vernon, July 31, 1806.

Beloved Fathers and Brethren,

I NOW transmit to you some account of the manner in which I have spent my time since the commencement of this year. (1806.) The first Lord's day in January, I preached, baptized, and broke bread at Fabius. The next day went to Deruyter, and in this month visited a number of places in the counties of Chenango, and Oneida, and went to Black river, and preached in the

towns of Boonville, Leyden, Turin, Martinſburgh, Lowville, Harriſburgh, Rutland, Champion, Watertown, Adams, and Brownville. (And ſhould have gone to Canada, had the river St. Lawrence been paſſable at Kingſton.) About the middle of February I left the Black river, and viſited the deſtitute country back of Johnſtown, and thence I went to Otter Creek in Vermont, and preached at Ira, Rutland, Leceſter, New Haven, Cornwall, and Sudbury. But having ſpent ſo much time in deſtitute places on my way, I could not ſtay to viſit about Lake Champlaine as I meant to have done. Therefore I bent my courſe towards home, and arrived at my houſe in Fabius, county of Onondaga, March 17th. And, through the tender mercies of God, found my family all in comfortable health. I have been kindly received, and have viſited many places in this tour, where people ſtood in much need of preaching, and I hope that my labours have not been altogether in vain.

I ſpent eleven days with my family, and in deſtitute places near home; then I ſet off on another tour to the Black river, and Sandy Creek, and returned by the way of Salmon river, and at Redfield baptized two perſons. The laſt Lord's day in April and the firſt in May, I preached to the deſtitute people in Fabius, and broke bread to the church. The three next Lord's days I preached at three different places in the neighbouring towns, where miſſionary labours were needed.

May 27th, I left home again, and preached at Manlius, Sullivan, Verona, and ſome other places. June 28th, preached three times at Redfield, and the Wedneſday following attended a conference compoſed of members from five Baptiſt churches, ſituated near the Black river and Sandy Creek, who convened at Rutland in order to become acquainted with each other, with a view to form an aſſociation in ſome future day. I rejoiced to find them ſo happily united, and I hope they may grow in numbers, knowledge and grace. They have propoſed another conference to be holden at Champion, the third Wedneſday in September next.

June 15th I preached at Rutland, and baptized a man in his ſixty-fifth year. The next Lord's day, June 22d, preached at Perch river, in the town of Brownville, and baptized a man in the ſixty-fourth year of his age. I have preached a number of ſermons in this place, and the hearers have been numerous and attentive.

Monday went to Adams and preached in the evening to a large number, for the ſhort time they had to give notice and get together. The two next days, June 25 and 26, I ſat in council with delegates from Baptiſt churches, convened at Henderſon, (No. 6) on Sandy Creek, to look into the circumſtances of ſome profeſſors there, who wiſhed to gain fellowſhip as a goſpel church. We had a ſermon each day, and attended cloſely to their *declaration of faith and covenant*, and examined them as to their underſtanding and

belief of each article, and when they had made some amendments and additions, we gave them fellowship as a Christian church. Their number is about eighteen ; may the Lord add to them and to their graces.

The next two days, June 27, 28, a council (composed chiefly of the same persons who were at Henderson) convened at Malta. We had a sermon ; then heard the experience of a man and his wife, and a young married woman, their daughter. These three I baptized. The two former had been more than twenty years congregational professors, and had a letter to show their standing. The council then went into an examination of all those, who wished to gain fellowship, and having attended to their *articles of faith and covenant*, and finding the professors here well established and united in the doctrine and duties of Christianity, most cordially gave them the right hand of fellowship, as a sister church of Christ. Their number is thirteen. A sermon, prayers, and several exhortations closed the opportunity. The council dismissed, and went away rejoicing to see churches arising in these new settlements, and praying that they may be lights in the world, and that the wilderness may blossom as the rose. The four days past, while attending these councils, have been comfortable, and, I trust, profitable days to many.

The next Lord's day I preached twice in Robbins's settlement, and a third sermon in another part of Adams ; and the assemblies were large and solemn. Monday the last of June I preached at Ellisburgh, and had a conference with a few of many, who have professedly joined together in a church in this place ; but I know not whether they can be consistently viewed as a church of Christ in their present situation. I advised them to call a council, to look into their standing and give them advice.

I spent the remainder of the week preaching from place to place, where I had previously made appointments. The next Lord's day, July 6, preached at Harrisburgh, and baptized a man. The congregation was numerous and very solemn.

After this I set my face again towards the counties of Oneida, Chenango, and Onondaga, and my time since, a few days only excepted, has been taken up in itinerant labours in these counties.

I expect elder Hosmer will soon give you a very pleasing account of a revival of religion in Hamilton. I have been there, have seen the grace of God, and was glad. May the like be seen from the rising to the setting sun.

Since the first of January, I have travelled about two thousand and seventy-five miles ; preached one hundred and eighty-one sermons ; baptized nine persons, and administered the communion supper three times.

With my best wishes for the prosperity of the Society, I subscribe myself your affectionate brother in Christ,

PETER P. ROOTS.

Religious Intelligence from Scotland.

"THE doctrine of believers' baptism has of late engaged the attention of many in Scotland, more than at any former period. To such as hold it as a scriptural truth, that only such as believe in the gospel ought to be baptized, it must be a pleasant circumstance to see this doctrine spreading; and it would add greatly to their joy to see all those who receive the truth, in the love of it, seeking and receiving baptism in a way consonant to the word of God." (*Theological Repository, p.* 215.)

And a great company of the priests were obedient to the faith. Acts vi. 7.

"A SOCIETY of Christians, generally known by the name of Scotch Baptists, has subsisted at Wooller in Northumberland, for a considerable space of time. The brethren, *separated from all strangers unto the law of their God*, continued steadfastly together *in one spirit and with one mind, striving together for the faith of the gospel, and exhorting one another to love and to do good works.* Their number at first was small, and their appearance despised, but believers of the testimony of Jesus were more and more added unto them, till at length finding among themselves gifts for the full edifying of the body of Christ, they were set in order as a church of Christ, having elders set over them in the Lord. On this occasion Messrs. A. M'Lean, and H. D. Inglis, from the Christian church at Edinburgh, presided. Since their being organized, they have had some small additions, but of late the Lord has given abundant testimony to the word of his grace, and the order of his house, some even of the priests being obedient unto the faith; the circumstances of which are as follow:—A Mr. J. minister to a congregation of Presbyterian dissenters, in North Sunderland, whose mind had been alternately racked with doubt, or buoyed up with presumption, as *appropriation* was weak or strong; found the first relief to his guilty soul, in the simple testimony of the gospel respecting Christ. This shining into the mind brought suitable effects along with it. He found in his congregation, much, very much opposed to the purity and holiness of the truth, and a total disconformity to the pattern of the apostolic churches. He was *now* particularly distressed in being obliged to baptize the children of those, who gave no evidence of being believers of the gospel:—We say *obliged* to baptize the children, for the constitution and laws of dissenting meetings are such, that the gift is there bought and sold for the paltry sum of *a seat-rent*. Micah iii. 2. So situated, a meeting of the communicants of the congregation was called, to inquire into the nature, order, laws and members of a Christian church;

but it was all in vain, pontifical infallibility appeared even among Protestants, and a tenacious blind zeal for old forms and standards overthrew the whole. The rupture was consummated, for, in the progress of inquiry, Mr. J. came to see that he had not authority to baptize the *fleshly* seed of any one of them, and that proxy is not allowed in a spiritual kingdom, where *not the children of the flesh, but the children of the promise, are counted for the seed.* Thus convinced, he consulted not with flesh and blood, but in the spirit of faith threw aside the *rags of Rome*, divested himself of all assumed consequence, came before the church at Wooller, professed the faith which had given him relief, was baptized in the name of the Lord Jesus, and added unto the church there, in which he now continues, being edified with his brethren in the *mutual* exercises of prayer and exhortation. A more recent event has added to their number also. There had been at Fordforge a Christian church under the pastoral care of a Mr. K. in connection with Mr. Haldane's Society for propagating the gospel at home. These people like those of Berea *searched the Scriptures daily* concerning the things of the kingdom of heaven, and had attained so far to the pattern of the first churches, as to be separated from the world, to have among them the Lord's supper every first day of the week, and to practise mutual exhortation. But, a denial of baptism, to the child of one who applied for it, gave rise to a fresh investigation of the word of truth, in which the nature of New Testament churches appeared in a new light. The process of inquiry was calm, steady, impartial, and so effectual. The Church was dissolved—the laws of Christ could not be made a matter of forbearance, two of their number came to Wooller, and were baptized, and afterwards the pastor, Mr. K. and the principal part of his flock were baptized at their own place, and have been all since added to the church at the above place, in the kingdom and patience of Jesus Christ. These circumstances have stirred up a spirit of inquiry among many which has not yet subsided; and the design of the publication of this is, that those who love the prosperity of Zion may say, *The LORD be magnified; and that prayer* may *be made for HIM continually, until the whole earth be filled with his glory. Amen, and Amen.* *Ibid. p.* 243, 244, 245.

To the above, we add the following extract of a letter from an independent minister in England, to his Correspondent in Boston.

"The Baptists are upon the increase in our part of Yorkshire; Mr. Steadman of Bradford has some to baptize almost every Lord's day. Mr. Stevens, late a preacher of some celebrity amongst us, has become a Baptist, and is now supplying the

church, lately under the care of Abraham Booth. If Christ be honoured, and souls saved, I rejoice."

The Importance of submitting to the Decisions of the Bible.

To the Editor of the Baptist Magazine.

SIR,

IT is often a subject of regret, to notice into what absurdities good men may be led, by a tenacious adherence to preconceived opinions.

After the church of Christ had been buried, for many years, in the rubbish of superstition, perhaps it could not be reasonably expected, even in the season of the glorious Reformation, that those good men, who were engaged in it, should at once cast off all the unwarranted rites which officious men had introduced. Luther did not relinquish the idea of the real presence, nor that of infant baptism. Calvin was brought to relinquish the former, and thousands have been brought to relinquish the latter error. Dr. Gill has endeavoured to prove infant baptism to be a part and pillar of popery.

But what particularly induced these remarks, was the peculiar impression I received, on noticing the absurd position of Luther to maintain the right of infants to the ordinance. In the Life of Luther, published in the Panoplist, (p. 149, Vol. II.) we are informed, that among other works, he published a "Letter to the Ana-baptists, in which, to avoid one of their arguments against infant baptism, he supposes infants to be *capable of exercising faith*; a novel opinion, and of which nothing but the design with which it was broached can be defended." Luther, it seems, felt pinched with the difficulty, that the gospel requires faith and repentance in the subjects of this ordinance, and rather than deny their right, he resorted to the absurdity here noticed. The writer of his life, it would seem, could defend nothing but the design with which it was broached, viz. *to retain the practice of administering the ordinance to infants.* It would be well if this were the only good man, whose prepossessions have prevented the admission of truth. But is there not reason to fear that many, not on this subject only, but on other important subjects of revelation, are prevented from discerning the beauty of truth, by their prepossessions? Miss Hannah More well remarks, that in weighing any commodity, we have a standard weight; and if the article we are weighing, be either more or less, we do not add to nor clip from the standard weight, but make the article conform to it. Yet in religious matters we often practise the reverse. Instead of adding to or clipping from our sentiments, to make them conform to the Scriptures, the standard of religious opinion, we evade, misconstrue, or bring them down to our ideas. C. B.

MISSIONARY INTELLIGENCE.

Extracts from the "Circular Letter," of the Philadelphian Baptist Association, held October 7—10, 1806, drawn by the Rev. Dr. WILLIAM ROGERS.

Beloved Brethren,

AT the present season, when a new era appears to have sprung up in the Christian Church, when the servants of God, both in the old world and in the new, not satisfied with exhibiting the glories of the Redeemer in the vicinity of their own habitations, stand prepared to bear the lamp of the Lord's Anointed amid the glooms of deserts and into regions where the human frame is almost stiffened with cold or scorched with sunshine; at a season too, when distinguished success follows such pious endeavours, and when we are loudly called upon to come "to the help of the Lord against the mighty," we feel desirous of addressing you on the important subject of CHRISTIAN MISSIONS. We will endeavour, by divine assistance, to exhibit

The principles on which they proceed,
The extent to which they have been carried, and
The encouragements we possess for future exertions.

In inquiring into the principles which have given birth to missionary toils, we are struck with the difference between them and those principles which actuate the world. Distant climes are not traced that wealth may be gotten, reputation and ease secured—that curiosity may be indulged, or the blood of thousands wantonly shed. The servant of Christ goes forth prepared to suffer with his Lord, poverty and reproach; perils from his countrymen, and perils from the heathen. The awfulness of his message, and the responsibility of his office, elevate him above the vanities of curiosity, and on the banners which he plants are inscribed, "Peace on earth, and good will towards men."

The following principles have given rise to CHRISTIAN MISSIONS, and sway the conduct of faithful missionaries.

1. *A deep conviction of the fallen state of the human race.* Once, indeed, man was in honour, but now he is in disgrace. "Wo unto us that we have sinned."—In our common father we have all sunk in the abyss of original defection, and are all actual offenders against a righteous God. Many have endeavoured to extenuate the offences of the heathen world. Idolaters have been represented as the untaught children of nature, whom the Supreme Being would rather pity than punish; but such are not the representations of the holy Scriptures, the oracles of divine truth. That they who have sinned without law, will be judged without the law, is admitted; but it is expressly declared, that "The wrath of God is revealed from heaven against *all* ungodliness and unrighteousness

of men." That such as "change the glory of the uncorruptible God into an image" are "WITHOUT EXCUSE." And that "the judgment of God is," that "they who commit such things are WORTHY OF DEATH." Who will dare to oppose his judgment, to the judgment of Infinite Wisdom and Righteousness? Or, who can be inactive while he hears the Bible proclaim "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first, and also to the Gentile?"

2. Another principle influencing to holy labour is, *the total inability of the sons and daughters of men to deliver themselves.* The Jews on our earth, amounting to, at least, seven millions of its inhabitants, are still resting in the Mosaic law, a law which Christ has abolished, and which, were it now in force, could not effect their salvation, it being impossible for the blood of bulls and goats to take away sin.—The Mahometans, whose number is full one hundred and thirty millions, found their hopes of paradise on zeal for the Koran, veneration for Mahomet, pilgrimages to Mecca, and the persecution of heretics; but alas what can these do for a sinner's salvation, if, as we are persuaded, the Koran is false, Mahomet an impostor, the pilgrimage folly, and the persecution iniquitous? The *Heathen*, amounting to about four hundred and twenty millions, place their expectations of life eternal, in the adoration of the heavenly bodies, or of idols, which having eyes see not. They hope for salvation because they worship and wash in rivers, or because they torture and abuse their bodies in a variety of ways at which reason shudders and humanity weeps. Spits run through their tongues, threads passed through the sides, hooks fastened in their backs, the burning of women on the funeral piles of their husbands, and the crushing to death of men under the wheels of the carriages of their gods, are among the numberless devices invented by them to take away sin.—Of the remaining inhabitants of our earth, consisting of one hundred millions of Roman Catholics, forty-four millions of Protestants, and thirty millions of the Greek and Armenian church, how many are found depending for future happiness on penances, dispensations and unscriptural rites or ceremonies. *Do and live* was the law given to man in innocency. *Do and live* is the favourite maxim of our fallen race; whereas all our doings are polluted, and the word of God expressly declares, "that by the deeds of the law no flesh living shall be justified."

3. Another principle is, *that there is in Christ all that fulness of salvation that poor and miserable sinners stand in need of.* Jesus Christ is the glorious mediator between God and man; his blood can atone and his righteousness can justify. His Holy Spirit can change the stoutest heart, arrest the deepest prejudices, beget in the breast where sin has abounded the most fervent desires after perfect holiness, and transform the most infatuated idolater, or the most abandoned profligate, into a child of wisdom and an exem-

plary saint. The faithful missionary knows that Christ Jesus the Lord is appointed of the Father, and is exalted by his own merit, to be a hiding place from the storm and a covert from the tempest, and that there is "no other name under heaven given among men whereby we can be saved."—An experimental sense therefore of the glory and the worth of the REDEEMER, inspires the with that all the ends of the earth may come and serve him. It animates the heart farther to learn,

4. *That this way of salvation shall be known in all the earth.* The sacred page is replete with prophecies to this effect. A few may serve as a specimen of many. Isa. ii. 2. "It shall come to pass, in the last days, that the mountain of the LORD's house shall be established in the top of the mountains and shall be *exalted above the hills*, and all nations shall flow unto it."—Isa. xi. 9, "For the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Zech. xiv. 8. "Living waters shall go out from Jerusalem," *like an ocean breaking forth on each side*, "half of them towards the former sea, and half of them towards the hinder sea: in summer and winter shall it be. And the LORD shall be King over all the earth; in that day shall there be one Lord and his name one."—Ezek. xlvii. 5. "Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."—The progress of Christ's kingdom will be gradual, like the growth of the mustard-tree or the operation of leaven, but at last it will be victorious. The stone which has already smitten the image is becoming a great mountain and must FILL THE EARTH.

We will mention but one missionary principle more, namely,

5. *That the mean by which, instrumentally, the great work is to be effected, is the ministration of the divine word.* We would not be understood as supposing that this is the *only* mean. Whenever salvation goes forth as a lamp that burneth, it will be in answer to the prayers of Zion, and as it extends, private Christians will, in their several circles, be instructors too; "Every man shall teach his neighbour and every man his brother until all shall know the LORD." The King of kings may also render famines, earthquakes, pestilence, wars, or revolutions of empires, channels of peculiar instruction; but, it is at least presumable, that under the indefatigable labours of Zion's missionaries, his kingdom will come. Earthen vessels will bear the celestial treasure. The commission of Christ directs his ministers to "go out into all the world." Many shall run to and fro and knowledge shall be increased. Israel anciently was often recovered from her backslidings by the holy prophets. The light of the reformation came forth and spread while eminent men of GOD were bearing their testimony. *Then* may we not hope and ardently expect, that the glory of the latter day will be visible, when the precious sound of evangelical ministers has gone out into all lands, and their words unto the ends of the world?

Influenced by these important considerations, and urged on by the love of immortal SOULS, many of the servants of IMMANUEL have gone forth, and are now employed in various and distant climes. To give you, dear brethren, a full statement of the *extent and success of their labours* would, were it even in our power, be transgressing the bounds prescribed for our annual epistle. We will, however, in as brief a manner as possible, mention a few facts, for your information and encouragement. The commission of our Lord, as before observed, directed the apostles to go and teach *all nations*, and in Mark xvi. 20, we read that they went forth and preached *every where*. They were not *stationed* ministers, but *itinerating* missionaries. From the testimony of Eusebius and others, it appears that Peter visited Pontus, Galatia, and the places adjacent; that Andrew directed his course into Scythia, John into Lesser Asia, Philip into Media and Armenia, Bartholomew into Arabia, Matthew into Persia, Thomas into Judea, Jude into Syria, Simon the Canaanite into Lybia and Egypt, and Matthias into Cappadocia; while Paul, as a Seraph, flew almost every where, to win souls to Jesus Christ. The first age of Christianity was eminently an *age of missions;* but after the decease of the apostles, the seed they had sown was left to spring up, corruptions gradually entered the church, the man of sin began at length to be revealed, and desire for the salvation of men was lost in the pursuit of ecclesiastical usurpation, pomp, and revenue.

In the year 1556, Protestants began to feel for the nations involved in Paganism. Fourteen missionaries were sent from Geneva to America. The Swedes also exerted their zeal for the conversion of the superstitious Laplanders, and both the English and the Dutch carried with them into their increasing foreign settlements, the doctrines of the reformation.

Early in the last century the Moravians began to organize and exert themselves in the missionary cause. Their spheres of action have gradually increased: besides their missions in six of the West India islands, they have settlements in Greenland, Upper Canada and South America: their missionaries are employed also at the Cape of Good Hope, on the coast of Labrador, and in the Russian part of Asia.—The zeal, the afflictions, and the success of these united brethren have been great.

Patronized by Christians in Scotland and in America, Elliott, Brainerd, Edwards, and others laboured among the Aborigines of our country; but it was not till about the year 1790 that the great missionary spirit, which now exists, began to diffuse itself.

On the minds of our brother Carey and of several of the brethren of the Northamptonshire Baptist Association in England, the case of the benighted Pagans lay with weight. Prayer meetings for the spread of the gospel were established, and a pamphlet was composed and published by brother Carey, stating and enforcing the obligations of Christians to exert themselves for the conversion

of the heathen. The holy flame ſpread, until in the year 1792, the Baptiſt Miſſionary Society was formed; Bengal was determined upon as the ſeat of the miſſion, and our brethren Carey and Thomas were firſt ſent thither. A miſſion houſe has been purchaſed and a church conſtituted at Serampore, near Calcutta. Many of the natives have been added to the LORD, and ſome of them have died triumphing in redeeming love. Though the miſſion has ſuffered loſs in the removal of ſeveral of the miſſionaries by death, yet the loſs has been repaired by the acceſſion of others. Ten or twelve brethren with their wives were, by the lateſt accounts, engaged there in advancing a Redeemer's intereſt. Several natives and ſome of them Brahmans, are alſo preachers of a glorious goſpel. A new church has lately been formed at *Dinagepore*, under the care of brother Fernandez, and the conſtitution of two or three more churches was in contemplation when our brethren laſt wrote us. Twenty-ſeven perſons were baptized laſt year, and fifteen more were under hopeful impreſſions. The whole word of God is tranſlated into the Bengalee, and the ſecond edition of the New Teſtament is in the Preſs. Nearly the whole of the New and ſome parts of the Old Teſtament are tranſlated into the Mahratta, Oriſſa, Hindoſtanne, and Perſian languages, and the good work is ſtill proceeding. The gains that are drawn by our brother Carey from the College of Fort-William, in which he is the oriental profeſſor, and thoſe by our brother Marſhman from the ſchool, and by our brother Ward from the preſs, are cordially devoted, as are the gains of all the brethren, to the advancement of the cauſe of JESUS. Oh that the Lord may abundantly recompence their ſelf-denial, and glorioufly proſper their arduous and pious efforts!—By the ſame ſociety an attempt was made to eſtabliſh a miſſion at Sierra Leone, in Africa; two brethren were ſent thither, but the ſickneſs of the one and the imprudent political interference of the other, terminated the favourable expectations which were indulged of a ſettlement on that coaſt.

The piety, the engagedneſs, and the activity, which were ſo viſible among the members of the Baptiſt churches, operated on other evangelical ſocieties to ſuch a commendable degree as to produce anxious deſires to be employed in the ſame way. Hence in the year 1795, two hundred miniſters of different denominations aſſembled in London and formed "the London Miſſionary Society."—Large ſums have been collected, and this numerous Society is zealouſly alive in cauſing the name of the Lord Jeſus to be made known far and wide. Its firſt efforts were directed towards the iſlands in the South Seas. They have ſince ſent miſſionaries to the Cape of Good Hope, Canada, Newfoundland and India. It is generally believed that there are under their patronage about one hundred miſſionaries.—Several ſocieties of a ſimilar kind have riſen of late in Scotland and other parts of Europe, and in theſe *United States*.—Aided by our Baptiſt friends, and eſpecially by

the New York convention, our brother Holmes has laboured among the Indians of the six nations, among whom, to the praise of illustrious grace, great inquiries have been made respecting the way to heaven. At the last Association in New York, a Baptist Mission Society was established there. The Dutch Reformed Church have also sent missionaries on the frontiers of our country and into Upper Canada.—The Methodists likewise, amidst great opposition and persecution, are persevering in maintaining a public ministry among the negroes and others in the West Indies.—The Massachusetts Baptist Mission Society, which was formed in May 1802, have in manifold instances found the blessings of the Lord following their Christian and benevolent exertions: the Magazine published by them quarterly, the profits of which are appropriated for the furtherance of the cause of God and of truth, is fraught with desirable information on this interesting subject.—The Philadelphia Baptist Missionary Society, of which several of us are members, though of recent formation, has not been left to struggle in vain. Brother T. G. Jones, who is our missionary in the eastern parts of the state of Ohio, has already made a communication of agreeable tidings. In order to baptize *believers in* JESUS, he has led them into waters where this holy ordinance was never administered before; and on a late tour he constituted a new Baptist church near the town of Lisbon. Numbers listen eagerly to the preaching of the cross, and in the work his heart appears to be much enlarged.

The General Assembly of the Presbyterian Church in the United States has of late become a missionary body. During the three years previous to 1802, seven or eight missionaries were annually employed, and since then have increased to fifteen or twenty. The principal spheres of their exertions are among the settlers on the frontiers of the country, the blacks, and a few of the Indian tribes.

The Charleston Baptist Association of South Carolina, at their last Session received favourable accounts from their Missionary, brother John Rooker, relative to his ministration among the Catawba Indians. They have engaged him to continue with them, & are about establishing a school for the instruction of their youth.

Of the Congregational Mission Societies of Connecticut, Massachusetts, and New Hampshire, we would now give brief statements with pleasure, were it not for the circumscribed limits of our annual letter. We wish them every one success, so far as truth is maintained, in the name of the LORD GOD OF SABAOTH!

British and Foreign Bible Society.

IT is with real heartfelt pleasure, that we have noticed the formation and progress of "the British and Foreign Bible Society." We conceive, that all who are friends to Christianity, whatever

their particular ſentiments may be, will rejoice in this benevolent attempt to make known more generally the word of life. However ſome other exertions to promote Chriſtian knowledge may be ſuſpected of party deſigns, there can be none we conceive in diſtributing the ſacred Scriptures. We ſincerely wiſh the Society collectively, and each member individually, every bleſſing contained in that holy book.

It appears by the firſt report of the above Society, dated London, April 20th, 1805, that in the year ending the 31ſt of March preceding, the annual ſubſcriptions, donations, collections, &c. amounted to 5592l. 10s. 5d.

In their addreſs to the public, they thus ſtate their benevolent deſign. "The excluſive *object* of this ſociety is, to diffuſe the knowledge of the Holy Scriptures, by circulating them in the different languages ſpoken throughout Great Britain and Ireland; and alſo, according to the extent of its funds, by promoting the printing of them in foreign languages, and the diſtribution of them in foreign countries."

Many intereſting communications have been made to the ſociety, by which it appears, that vaſt numbers who profeſs to receive the Chriſtian religion, are, nevertheleſs, deſtitute of that very Bible which contains the doctrine of life and immortality. A Clergyman in Ireland thus writes to the Society:

"I am ſorry to mention, that there is no part of the United Kingdom in greater want of Bibles than the ſouthern part of this kingdom, with which alone I am acquainted. As far as I have been able to diſcover, not more than one-third of the Proteſtant families have Bibles; and the Papiſt families, which are at leaſt eight to one, have ſcarce a Bible among them, perhaps not one in five hundred families, and no exertions making to diſtribute them, except by a few clergymen who go not beyond their own pariſhes, and thoſe very few indeed."

From the letter of a Roman Catholic Prieſt in Swabia, we are happy to extract a few paſſages. Speaking of the information he had received reſpecting the Society, he ſays, "This account excited in my breaſt the moſt heartfelt joy and gratitude towards that God, who is the only giver of every good and perfect gift; but I felt alſo lively emotions of unfeigned love and affection for you, and for all the members of that venerable Bible Society; for whom I wiſh a thouſand bleſſings. May the Lord Jeſus, through whom all bleſſings are communicated to us, be the beginning and end of their praiſeworthy undertaking! and may his name be glorified for it to all eternity!

"What particularly induced me to write, was your queſtion, Whether the Bible was ſtill prohibited to the Catholics? Being convinced thereby, that you was mindful even of the poor Catholics, I was particularly moved and edified; for indeed nothing is more affecting than that love which embraces all, without the

leaſt diſtinction; "for God is love; and he that dwelleth in love dwelleth in God, and God in him." I felt myſelf, therefore, conſtrained to thank you, in the name of all honeſt and well-diſpoſed Catholics, for theſe your fraternal ſentiments.

"In anſwer to your queſtion, I obſerve, properly ſpeaking, the Bible has never been prohibited to the Catholics. The Council of Trent only ſtates,—*Indiſcriminata lectio Sacræ Scripturæ interdicta eſt.* Well-informed Catholics took this always in that ſenſe only: that not all the books of the Bible, *promiſcuouſly*, ſhould be put into the hands of the common people; referring chiefly to ſome books of the Old Teſtament. There are, however, at preſent, many of our clergymen, both in Swabia and Bavaria, who ſtrongly recommend the reading of the Bible, chiefly of the New Teſtament; and do every thing in their power to promote it. I have, for my own part, diſtributed many New Teſtaments, and ſome Bibles, among better enlightened Catholics; and ſeveral of my dear brethren in Chriſt do the ſame. The people ſeem to get more and more deſirous of the Bible; and the number of clergymen is increaſing, who not only would tolerate, but commend the reading of it.

"I feel a very great deſire to witneſs the formation of a ſimilar Bible Society amongſt the Roman Catholics; and, indeed, I will make ſome attempts, though I foreſee many difficulties; and can hardly ſuppoſe that ſo many active and benevolent friends of the Bible are to be found amongſt the Roman Catholics, as would be requiſite for ſuch an undertaking.

"Now, I beg you, my dear brother in Chriſt, to receive theſe few lines in love. I wrote this, truſting it might be acceptable to your venerable Society. I cannot expreſs, in terms ſufficiently ſtrong, the fervency of my joy, and love towards all who, throughout England, heartily believe in Jeſus Chriſt as their only Saviour, and zealouſly endeavour to extend the Redeemer's kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Chriſt, let them be of whatever name, or belong to whatever church or denomination. The more diſtant the countries, and the more different the outward forms and eſtabliſhments are, the more I rejoice, if I am privileged to hear, that our ever faithful Lord and Saviour is gathering from amongſt them a flock of believing people."

A miniſter in Alſace, after acknowledging the receipt of 30l. from the ſociety, proceeds to inform them of the manner in which he propoſed to enter upon the diſtribution. "The firſt Bible," ſaith he, "ſhall be given as a preſent to Sophia Bernard, who is one of the moſt excellent women I know, and indeed, an ornament to my pariſh. While unmarried, ſhe undertook, with the conſent of her parents, the ſupport and education of three helpleſs boys, whom their wicked father had often trampled under his feet, and treated in a manner too ſhocking to relate, when nearly ſtarving with hunger they dared to cry out for food. Soon afterwards, ſhe proved the happy means of ſaving the lives of four

Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several denominations: she now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time, she proved the greatest blessing to the whole village where she lived. For it is impossible to be more industrious, frugal, clean, cheerful, edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, more firm and resolute in dangers, than she was: satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage, but God was graciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused, but he declared he would wait for her even ten years. When she replied, that she could never consent to part with her poor orphans, he nobly answered, "Whoever takes the mother, takes the children too." So he did—and all these children were brought up by them in the most careful and excellent manner. Lately they have taken in some other orphans, whom they are training up in the fear and love of God. Though these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages."

From a letter of Mr. Kiesling, a respectable merchant in Nurenberg, we extract the following interesting and affecting paragraph.

"When sometimes I am privileged to give away a Bible or New Testament, father and mother, son and daughter, are running after me, thanking me a hundred, and a thousand times, kissing my hand, and my coat; shedding tears of joy, and loudly exclaiming; "May God bless you; may the Lord Jesus bless you in time and to all eternity." Really I felt sometimes a foretaste of heavenly joy, so that I could not sufficiently bless God, for having entrusted me with the honourable commission of steward of the kind benefactions of others. But the more I disperse, the more the petitions both of Ministers and Schoolmasters increase, not only from Austria, but likewise from Stiria, Carinthia, and Hungary, insomuch that I am afraid to present their petitions."

Obituary.

IT is with heartfelt sorrow, that we anounce to our readers, the death of our esteemed friend and brother the Rev. LEMUEL COVELL, of Cheshire, in the County af Berkshire. He died in Clin-

ton, Upper Canada, October 19, 1806, (if our information be correct) while on a miſſion in that province. His conſtitution, naturally ſlender, had been much impaired by frequent attacks of diſeaſe, and by his too intenſe labours of various kinds.

Mr. Covell's natural abilities were above a mediocrity; and his acquired advantages ſuch, as to render him a very intereſting and acceptable preacher. He laboured under many ſeeming diſadvantages, from the depreſſed ſtate of his outward circumſtances, by which his ſphere of uſefulneſs was conſiderably circumſcribed. It was not his lot to be favoured with much of this world's goods; but we truſt he was *rich in faith, and an heir of the kingdom.* Preaching was his element. The doctrine of ſalvation by the Croſs was the grand theme on which he dwelt with peculiar pleaſure. His ſubjects were judiciouſly choſen, and his arrangements natural and clear. When the minds of his audience were thus prepared, they could not fail of being inſtructed and edified, by his intereſting and pertinent amplifications. His voice was clear and majeſtic, and his addreſs manly and engaging. Few could hear him, without feeling in ſome degree the force of truth.

Whether he had any preſentiment of his death, we know not, but in a letter to the Secretary of the Society, a little before he ſet out on his miſſion, he made the following remark, "I may ſay in ſome reſpects, *I go bound in ſpirit* on my miſſion, *not knowing what things may befall me.* I expect, however, a trying ſcene is before me."

In the death of this amiable man, we mourn the loſs of an able, faithful miniſter of the goſpel. One who lived the religion he profeſſed, and who exemplified in his life the doctrines he inculcated upon others. As a miſſionary, his zeal, fidelity and ſucceſs are equalled by few; and perhaps exceeded by none. He ſeems to have been a kindred ſpirit to Pierce. He has left an amiable widow, and five children, to mourn his irrepairable loſs.

May that God, who has condeſcended to ſtyle himſelf the *Huſband and Judge of the widow, and a Father to the fatherleſs in his holy habitation*, be their God and bleſs them.*

Nov. 20, 1806, at about 6 o'clock, P. M. died the Rev. Isaac Backus, paſtor of the Firſt Baptiſt Church in Middleborough, in the 83d year of his age, and 60th of his miniſtry. Mr. Backus was born at Norwich, Jan. 9, 1724; experienced the power of the goſpel on his own ſoul in 1741, and on the 27th of Sept. 1746, he commenced his miniſtry. He was ordained over a Congregational church in Middleborough the 13th of April 1748. The year following, ſome of the members of this church embraced baptiſm by immerſion. This naturally led others to examine the ſubject with more critical attention. Mr. Backus was finally convinced of his duty, and was baptized in Auguſt 1751. A number more were baptized afterwards; ſo that they formed themſelves into a Baptiſt church on the 16th of January 1756, and on the 23d of

* The reader will find further particulars of Mr. Covell's death in Mr Irish's letter, p. 261 of the present Number.

June following Mr. Backus was inſtalled over them as their paſtor, in which relation he continued, until he cloſed the ſcene of life.

A few months before his death, he wrote the following to his friend in Boſton. "When you were here in June, 1802, I told you, that I never expected to ſee you again in this world. I did not then preach one ſermon in ſix months; but my work was not finiſhed, and God only knows when it will be. I freely leave that with him; for when he firſt called me to preach the goſpel, he ſaid, *my grace is ſufficient for thee:* and I have ever found it ſo."

As a preacher, Mr. Backus was evangelical and plain. His diſcourſes, though not ornamented with the rhetorick of language, were richly ſtored with ſcripture truth.

His writings are conſiderably voluminous. Beſides his Church Hiſtory in 3 Vols. and the ſame work abridged in one, he alſo publiſhed a large number of ſermons, and tracts. His Church Hiſtory contains much important information, and will be read by poſterity with delight and improvement.

Through a long and active life he maintained an unſullied reputation. Few men have exerted themſelves more, in ſupport of the equal rights of Chriſtians than Mr. Backus has done. His motto was, *One is your Maſter, who is in heaven, and all ye are brethren.*

He continued to preach until the ſpring before his death, when he experienced a paralytic ſtroke, which deprived him of ſpeech, and of the uſe of his limbs. His reaſon was continued, and as far as could be gathered from his broken communications he manifeſted entire reſignation to the will of Heaven. Having *waited all his appointed time*, he expired without a groan. *The memory of the juſt is bleſſed.*

On Monday, Jan. 27, 1806, died, in the 72d year of his age, the Rev. ABRAHAM BOOTH, late paſtor of the Baptiſt church, Preſcot ſtreet, Goodman's Fields, London.

Mr. Booth was born at Anneſley Woodhouſe, in Nottinghamſhire, May 17, 1734. His firſt religious connexions were formed among the General Baptiſts; and in the 19th year of his age he was ordained paſtor of a church at Kirkby, near the place of his birth. He was then a zealous enemy of the orthodox ſyſtem, and greatly oppoſed the doctrine of election, in a poem on "Abſolute Predeſtination." Gradually, however, as the light of truth aroſe on his mind, he reflected its beams in his converſation and ſermons among his hearers.

After his removal from the above place, he was ſettled at Sutton Aſhfield, in the ſame county. Here he formed a ſmall church of the Calviniſtic, or Particular Baptiſt denomination. Here he alſo wrote his valuable work, entitled *The Reign of Grace.* From the above place he was invited to the church in Goodman's Fields.

This apoſtolic ſervant of the Lord terminated his career in tranquillity and Chriſtian joy; and of him it may be fairly ſaid, in honour of the grace of God, that viewed in all his characters, in his family, in his church, and in the world; in his learning, in his influence, and in his *piety*, he was truly eminent. *Evan. Mag.*